

## Unit 12c: Japan

### Objectives

At the end of this section, you will

### Be aware of the following

- Variety of religious influences on current Japanese religious practice
- Gestures and manners practiced by many Japanese
- Government registration of Japanese religious groups
- Code of conduct (Bushido) of traditional Japanese warriors
- World and life perspectives common to Japanese belief
- Local nature of Japanese religious expression
- Sacred, historical Japanese texts
- Tendai and Shingon schools of Japanese Buddhist practice
- Rites enabling adherents to reach enlightenment
- Various new religions in Japan

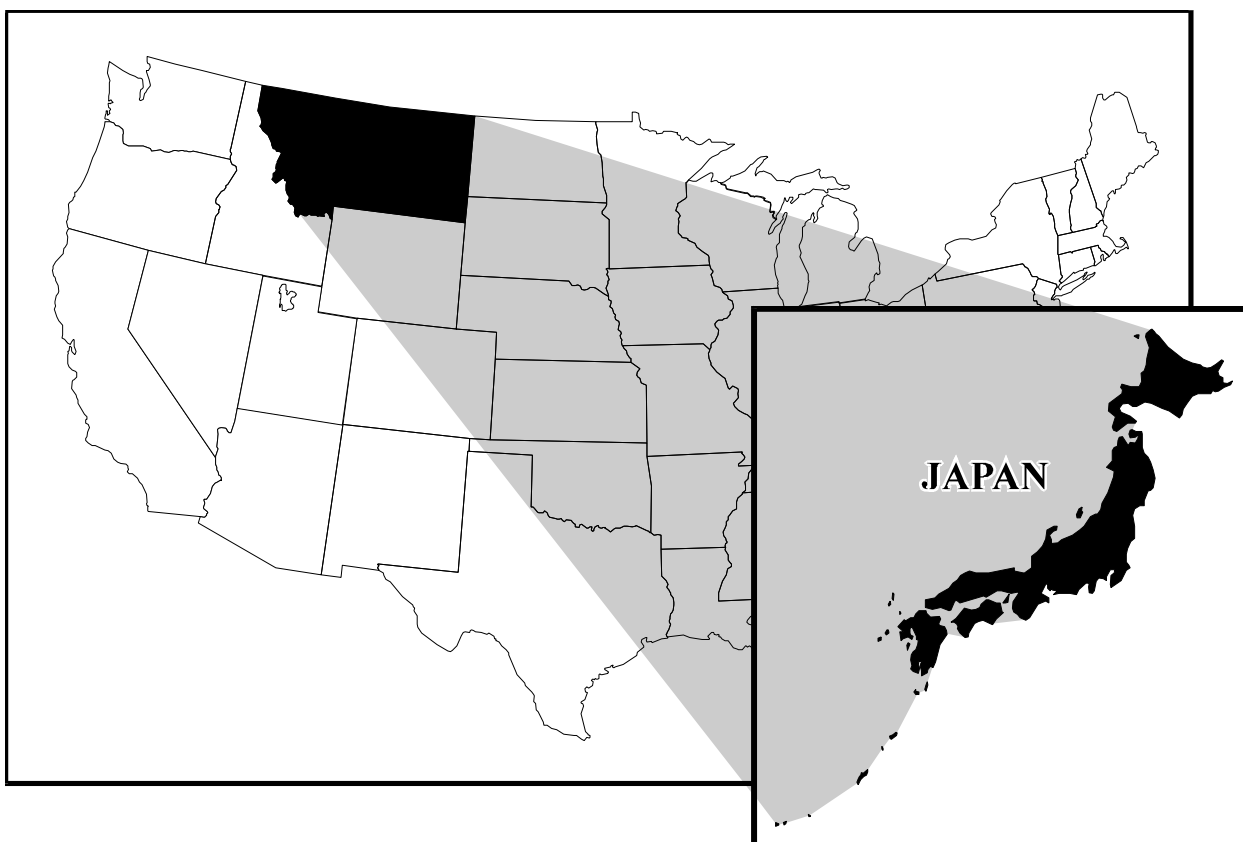
### Identify

- Comfort women, Asian women's fund
- Keiro-no-ki, Obon Festival
- Matsuri, Amaterasu Omikami
- Ujigami, Burakumin, Bushido
- Aum Shinrikyo
- Kimono, Hiroshima, Meiji, Sumo wrestling
- Sakyamuni, esoteric, Kami, Mandala
- Mappo, Bodhisattvas, Shintoism, Tama, Kotoage
- Kotodama, Shogun, Sammitsu
- Goma, Mudra, yoga, mantra, goryo
- Nembutsu, nembutsu odori, ofuda
- Amulets, Koans, Soka Gakkai
- Gohonzon

## Realize

- Reasons domestic violence may go unreported
- Significance of New Year's Day and Obon Festivals
- Status of disabled people in Japan
- Korean minority status in Japan
- Importance of community
- Eclectic nature of Japanese religion
- China's influence on Japanese religion

# Japan



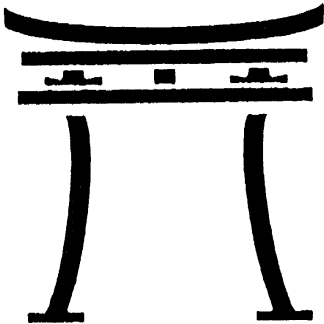
<u>Population</u>	125,506,000
% under 15 years	16%
<u>Commo</u>	
TV	1:1
Radio	1:1
Phone	1:2
Newspaper	579:1,000
<u>Health</u>	
Life Expectancy	Male 77/Female 82
Hospitals	1:74
Doctors	1:570
IMR	4:1,000
<u>Income</u>	\$20,200.00 per cap
<u>Literacy Rate</u>	99%

## 1. Religious Groups (See Appendix--Japanese Religions)

a. Shinto/Buddhist 84%

b. Other 16% (0.7% Christian)

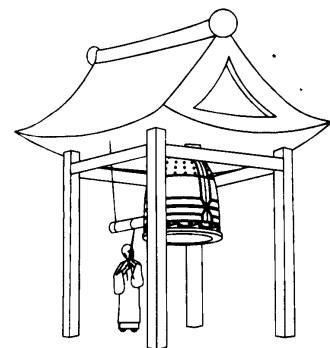
c. Religious Practice *"Most Japanese participate in rituals and customs derived from several religious traditions."*



*Life cycle events are often marked by visits to a Shinto shrine.*

*The birth of a new baby is celebrated with a formal shrine visit at the age of about one month, as are the third, fifth, and seventh birthdays and the official beginning of adulthood at age twenty. Wedding ceremonies are often performed by Shinto priests, but Christian weddings are also popular. In the early 1980s, more than 8 percent of weddings were held in a shrine or temple, and nearly 4 percent were held in a church. The most popular place for a wedding ceremony--chosen by 41 percent--was a wedding hall.*

*Funerals are most often performed by Buddhist priests, and Buddhist rites are also common on death day anniversaries of deceased family members.*



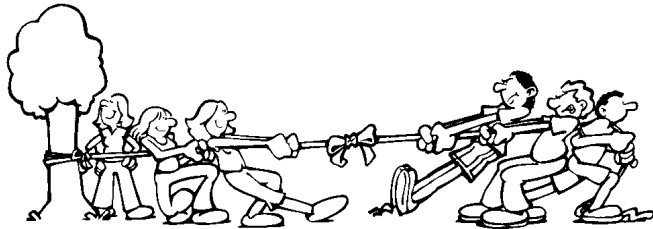
*Some Japanese do not perform ancestral ceremonies at all, and some do so rather mechanically and awkwardly. But there have also been changes in these practices, such as more personal and private ceremonies and women honoring their own as well as their husband's ancestors, that make them more meaningful to contemporary participants."* (Unless otherwise stated, all quotations are from the Library of Congress Country Studies/Area Handbooks--Japan.)

## 2. Ethnic/Racial Groups

a. Japanese 99.4%

b. Other 0.6%

## 3. Gender Issues



### a. Domestic violence

*"Violence against women, particularly domestic violence, often may go unreported due to social and cultural concerns about shaming one's family or endangering the reputation of one's spouse or offspring."*

*Typically, victimized women often return to the home of their parents rather than file reports with authorities."* (US Department of State, Japan Report on Human Rights Practices for 1996.)

**b. Harassment** *"There is no specific law on sexual harassment. Sexual harassment in the workplace is widespread, as evidenced by a May survey by the Japanese Trade Union Confederation, RENGO, which revealed that over 40 percent of working women have experienced sexual harassment."* (Human Rights Practices...)

**c. Equal opportunity** "The position of women in society, although significantly improved during the last few decades, continues to reflect deep-seated traditional values that assign women a subordinate role in the workplace. Although discrimination by private employers against women is prohibited by the Constitution, it persists.



Although the Equal Employment Opportunity Law prohibits discrimination against women in wages, female workers on average earned only 62 percent of average male earnings. Much of this disparity results from the "two-track" personnel administration system found in most larger companies. Under this system, newly hired employees are put into one of two categories: managerial track or clerical track." (Human Rights Practices...)



**d. Comfort women** "In 1993 the Prime Minister publicly acknowledged and apologized for the former Imperial Government's involvement in the army's practice of forcing an estimated 200,000 women (including Koreans, Filipinas, Chinese, Indonesians, Burmese, Dutch, and Japanese) to provide sex to soldiers between 1932 and 1945.

The Asian Women's Fund was established in July 1995 as a private, government-sponsored fund to compensate former comfort women. The fund will support three projects. The first will provide direct compensation payments to individual victims and will be financed entirely through private donations. A second project will provide medical and welfare assistance to individual comfort women. A third will fund projects to improve the general status of women and girls in Asia." (Human Rights Practices...)

## 4. Conflicts

**a. International disputes** *"Islands of Etorofu, Kunashiri, Shikotan, and the Habomai group occupied by the Soviet Union in 1945, now administered by Russia, are claimed by Japan; Liancourt Rocks are disputed with South Korea; Senkaku Islands are claimed by China and Taiwan."* (1996 CIA Factsheet.)



### b. Terrorist groups

**(1) Aum Supreme Truth** *"On 20 March 1995 Aum members carried six packages onto Tokyo subway trains and punctured the packages with umbrella tips, releasing deadly sarin gas that killed 12 persons and injured more than 5,000. Japanese police arrested Asahara in May 1995 and he was on trial when 1996 ended. Several key Aum figures remain at large. The group may have perpetrated other crimes before the March 1995 attack and apparently planned future attacks...group claimed 9,000 members in Japan and 40,000 worldwide."*

**(2) Chukaku-Ha** *"An ultraleftist/radical group with origins in the fragmentation of the Japanese Communist Party in 1957...Participates in street demonstrations and commits sporadic attacks using crude rockets and incendiary devices...Has launched rockets at a U.S. military facility."* (1996 Global Terrorism Report, U.S. Department of State)

**5. Holidays/Observances** (The following material, adapted from Holidays, Festivals and Celebrations of the World Dictionary, compiled by Sue Thompson and Barbara Carlson, [Detroit: Omnigraphics, 1994], is instructive).

**a. Autumnal Equinox** (EE-kwah-noks, 22/23 Sep)

- Celebrates arrival of autumn
- Honors family ancestors

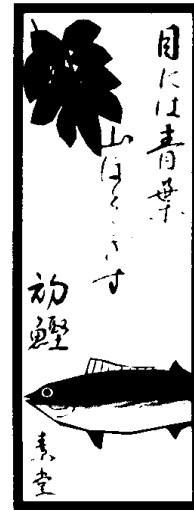
**b. Bear Festival** (early Dec with Ainu of northernmost Japan)



- Ceremonial killing of a young bear to appease the spirit world

**c. Bunka-no-hi** (BOON-kah-noh-HEE, Culture Day, 3 Nov)

- Day to honor contributions to the arts and sciences
- Originally celebrated as birthday of Emperor Meiji, who ruled from 1868-1912
- Meiji age was one of civilization and enlightenment, a turning away from feudalism
- Emperor Meiji is the great-grandfather of the present Emperor Akihito



**d. Freeing of Insects** (late Aug to early Sep)

- Traditional rural festival
- Insects purchased on 28 May, kept in cages, and make songs during the summer months, are freed
- Occurs in public parks, temples or shrines

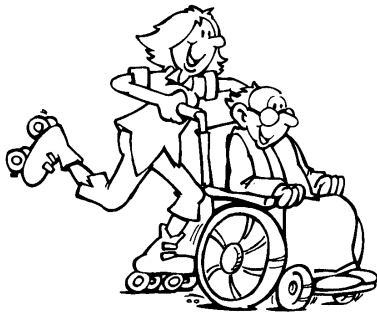


**e. Hanami** (Hah-nah-MEE, March and April)

- Appreciation of cherry blossoms
- People go to parks for picnics, games, stories and dance

**f. Higan** (HEE-gahn, 20/21 March and 23/24 Sep)

- Buddhist observance looking to "the other shore" (higan)
- Celebrates move from world of suffering to world of enlightenment
- Adherents remember dead, visit and clean graves, recite texts and prayers
- O-hagi (rice balls and sweet bean paste) and sushi are offerings



**g. Keiro-no-hi** (KAY-ee-ROOOH-noh-HEE, Respect-for-the-Aged Day, 15 Sep)

- National holiday honoring the elderly

**h. Kodomo-no-Hi** (koh-doh-moh-NOH-hee, Children's Day, 5 May)

- National holiday for boys and girls
- Family picnics occur, households with boys fly streamers with carp fish
- Carp represent strength, courage and determination as they swim upstream

**i. Obon Festival** (OOOH-bohn, 13-15 Jul or Aug)

- Also called festival of dead, Buddhist belief that dead revisited the earth
- On first evening, small bonfires welcome ancestors, along with meals
- Final day, farewell dumplings and more bonfires guide spirits back

- Climax is Bon-Odori (Dance of Rejoicing), folk dances which comfort the souls of the dead by the light of paper lanterns

## j. Other festivals

### (1) Matsuri and Nenchu Gyo ji

(mat-soo-REE, nuhn-chew gyoo-JEE)

*"There are two categories of holidays in Japan: matsuri (festivals), which are largely of Shinto origin and relate to the cultivation of rice and the spiritual well-being of the community, and nenchu gyo ji (annual events), mainly of Chinese or Buddhist origin.*



*Very few matsuri or nenchu gyo ji are national holidays, but they are included in the national calendar of annual events.*

*Many Japanese also participate, at least as spectators, in one of the many local matsuri celebrated throughout the country. Matsuri may be sponsored by schools, towns, or other groups but are most often associated with Shinto shrines. As religious festivals, these strike a Western observer as quite commercialized and secular, but the many who plan the events, cook special foods, or carry the floats on their shoulders find renewal of self and of community through participation."*

**(2) New Years and Obon** *"Most holidays are secular in nature, but the two most significant for the majority of Japanese--New Year's Day for Shinto believers and Obon (also call Bon Festival) for Buddhists, which marks the end of the ancestors' annual visit to their earthly home--involve visits to Shinto shrines or Buddhist temples.*



*The New Year's holiday (January 1-3) is marked by the practice of numerous customs and the consumption of special foods. These customs include time for getting together with family and friends, for special television programming, and for visiting Shinto shrines to pray for family blessings in the coming year.*

*Dressing in a kimono, hanging out special decorations, eating noodles on New Year's Eve to show continuity into the new year, and playing a poetry card game are among the more "traditional" practices.*

*During Obon season, in mid-August (or mid-July depending on the locale), bon (spirit altars) are set up in front of Buddhist family altars, which, along with ancestral graves, are cleaned in anticipation of the return of the spirits. As with the New Year's holiday, people living away from their family homes return for visits with relatives. Celebrations include folk dancing and prayers at the Buddhist temple as well as family rituals in the home."*

## 6. Customs

**a. Gestures** The following cautions, adapted from Gestures, the Dos and Taboos Around the World by Roger Axtell (NY: Wiley and Sons 1991), pp. 180-184, are instructive.

- **Handshakes** May be with light grip, eyes averted
- **Business Cards** A complex ritual...use both hands to grasp and receive cards. Refrain from scribbled notes on the back of cards.



- **Smiles** Cover many feelings-- happiness, anger, confusion, apologies, sadness.
- **Posture** Maintain good posture during social occasions.
- **Masks** White gauze masks are not so much a fear of air pollution as a precaution to not pass cold germs
- **Demonstrative behavior** Avoid long physical contact, public displays of affection and clapping another person on the back

- **Silence** Expect long periods of silence during meetings or conversations. Practice good listening skills.
- **Style** Use both hands to receive a gift, thus expressing humility. Style means much
- **Hands** Avoid hands in pockets.

## b. People with disabilities



*"Japan has no national law protecting the rights of the disabled, including access and employment, but some prefectures and cities have enacted their own legislation addressing the issue. Despite the disabled's lack of legal protection, there is growing societal awareness of the issue." (Human Rights Practices...)*

**c. National/racial/ethnic minorities** *"The Burakumin (buh-rah-kuh-mihn, descendants of feudal era 'outcasts' who practiced 'unclean' professions such as butchering and undertaking), although not subject to governmental discrimination, are frequently victims of entrenched societal discrimination including restricted access to housing and employment opportunities. They are estimated to number approximately 3 million, but most prefer to hide their identity.*

Despite improvements in Japan's legal safeguards against discrimination, Korean permanent residents (most of whom were born, raised, and educated in Japan and who are estimated to number approximately 700,000) are still subject to various forms of deeply entrenched societal discrimination.

By law, aliens with 5 years of continuous residence are eligible for naturalization and the simultaneous acquisition of citizenship rights, including the right to vote. In fact, however, most eligible aliens choose not to apply for citizenship, in part due to fears that their cultural identity would thereby be lost. De facto obstacles to naturalization include broad discretion available to adjudicating officers and great emphasis on Japanese language ability." (Human Rights Practices...)

**d. Religious groups** "The Government does not require that religious groups be licensed. However, to receive official recognition as a religious organization, which brings tax benefits and other advantages, a group must register with local or national authorities as a 'religious corporation.'



In practice, almost all religious groups register, and until this year the procedure was little more than a formality. In response to a series of crimes committed by the Aum Shinrikyo religious sect, the Diet amended the Religious Corporation Law to give governmental authorities increased oversight of religious groups and to require greater disclosure of financial assets by religious corporations." (Human Rights Practices...)

**e. Bushido** (buh-SHEE-doh) "The way of the warrior (samurai), a term applied to the principles of loyalty and honor; a code of stoic endurance, scorn of danger and death, religious worship of country and sovereign, and proper social relationships; an aesthetic life-style."

**7. Cultural Literacy Concepts/Terms** The following terms, adapted from The Dictionary of Global Culture, (edited by Kwame Appiah and Henry Gates, Jr., NY: Alfred Knopf, 1997), apply to Japan. For more detailed information, consult The Dictionary of Global Culture.

**a. Amaterasu Omikami** (ah-mah-tehr-ah-soo OOOH-mee-khah-mee)

- Goddess of the sun in Shinto mythology
- Ruling emperors of Japan trace their ancestry back to this deity



**b. Bunraku** (buhn-rah-koo)

- Traditional Japanese puppet theater founded by Uemura Bunrakuken
- Nearly life-sized stringed puppets
- Narration is chanted and accompanied by a three-stringed instrument, the samisen

**c. Byodoin** (bee-YOOOH DOOOH-eehn)

- Buddhist temple dedicated in 1053 for Amitabha Buddha
- Temple has many architectural achievements, including the Hoodo or Phoenix Hall, whose layout resembles a giant bird

**d. Chikamatsu Monzaemon** (chee-kah-MAHT-soo mohn-zah-EH-mohn, 1653-1724)

- Famous Bunraku playwright
- Combined traditional mythical Bunraku with a more real setting
- Wrote Bunraku as historical romances, tragic love stories, and ancient battle dramas

御  
年  
賀

**e. Choka** (choo-KAH)

- Form of long Japanese poem popular in the late seventh and early eighth centuries
- Development of more condensed haiku displaced choka by the ninth century.

**f. Chushingura** (choo-sheen-goo-RAH)

- Play originally written by Takedo Izumo in 1748 for the Bunraku puppet theater
- Was adapted to kabuki
- Chushingura dramatizes (for ten hours) events surrounding forty-seven masterless samurai who avenge the death of their lord

**g. Edo** (eh-DOH)

- Original name for Tokyo (from 1180-1868) which means "river gate"
- Edo became Japan's official capital around 1600 when the Tokugawa Shogunate located there
- In 1868, the end of the Meiji Restoration brought the Imperial Palace to the site of Edo Castle, and renamed the city Tokyo

**h. Genji Monogatari** (gehn-jee moh-noh-ghah-tah-REE)

- Written in the eleventh century by Murasaki Shikibu (c.980-1015)
- Depicts the life of Genji, a tragic prince, and his descendants
- Genji precedes the Western novel by 500 years

**i. Genroku era** (gehn-roo-koo)



- Term referring to the period of 1688-1704
- Peace brought by the shogun's power stimulated cultural awareness and enlightenment in the arts, sciences, and philosophies

- Samurai were able to concentrate on these studies during peacetime

**j. Gunki monogatari** (guhnh-KEE moh-noh-ghah-tah-REE)

- "Medieval war tales"
- Depicted the civil wars plaguing imperial rule from 1156-1221
- Narratives provided plots for much of Japanese theater

**k. Hiroshima** (HEE-roo-shee-mah)

- Japanese city located on the southwestern island of Honshu
- Was a strategic military site until its near destruction by the first atomic bomb on August 6, 1945

**l. Horyuji** (HOOOH-ree-yoo-jee)

- Buddhist Temple built in 607 by patron saint of Japanese Buddhism, Prince Shotoku
- Rebuilt in 708 after a fire
- Presently holds the oldest wooden buildings in the world

**m. Ito Noe** (ee-toooh noh-eh, 1895-1923)

- Leader in the Japanese feminist movement
- Last editor of the Seitoshu publication before its forced disbandment in 1916



## n. Japanese imperial family

- Emperor is often symbol
- Current emperor, Akihito (son of Hirohito), was enthroned in 1970; the 125th of his line
- Considered the chief priest of Shinto, retained by the Imperial Household Agency, with a staff of over a thousand



## o. Kabuki (kah-boo-kee)

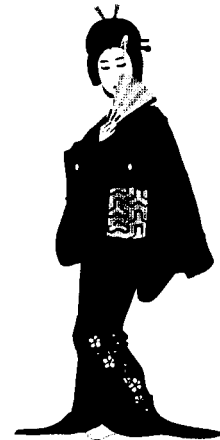
- Common theater performance, sometimes questionable due to its dancing
- A 1629 law forbade women to perform, followed by a similar 1652 law forbidding young boys from the same
- Considered the most versatile of Japanese theater. Players have no directors, leaving full interpretation to the actors

## p. Kawabata, Yasunari (kah-wah-baht-ah, yah-soon-ah-rhee, 1899-1972)

- Contemporary Japanese writer who received the Nobel Prize for literature in 1968
- Yasunari lost his entire family by the age of 16 to illness and old age, his works concentrated on aging and death

## q. Kimono (kee-mohn-noh)

- Term meaning "clothing"
- Describes traditional Japanese robe garment with rectangular sleeves and a sash (obi) worn by both sexes



**r. Kinkakuji** (kihn-kah-koo-jee)

- Temple of the Golden Pavilion, rebuilt in 1955 after being burned first in 1565 and again in 1950
- Buddhist temple three-stories high, covered in gold leaf

**s. Kobayashi Takiji** (koh-bah-yah-shee tah-kee-jee, 1903-1933)

- Japanese author born in poverty who soon became a strong supporter of Communist movements
- Majority of his works, such as *Senkyuhyakunijuhachinen sangatsu jugonichi* (1928; The Fifteenth of March) and *Kani kosen* (1929; The Factory Ship), were banned immediately after publication
- Died under torture in 1933

**t. Kojiki** (koh-jee-kee)



- "Record of Ancient Matters," the oldest historical record of Japan
- Covers the period from the age of gods (beginning of time) to the rule of Empress Suiko (593-628)
- First section is a holy book in Shinto. Includes myths of how the gods founded Japan
- Second and third books relate empirical families and successions

**u. Kokugaku** (koh-koo-gah--koo)

- Originally philosophy, readers would cleanse their minds of contemporary thought to obtain a better understanding of classical literature
- Movement towards simplicity
- Nationalist movement utilized Kokugaku to encourage a removal of foreigners and the foreign influences from Japanese culture
- Led to the imperialist state during World War II

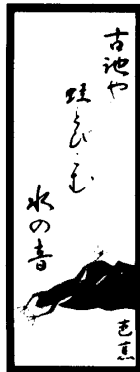
**v. Kukai** (KOO-kah-ee, 774-835)

- "Father of Japanese culture", also known as Kobo Daishi
- Founded the Shingon or "True Word" school of Buddhism
- Remembered as a traveler, poet, artist, and the compiler of the first Japanese dictionary

**w. Kurosawa Akira** (kuh-roh-sah-wah ah-kee-RAH, 1910-)

- One of Japan's greatest filmmakers
- Introduced Japanese cinema to the Western world and produced his own versions of Western themes in Japan (Shakespeare and Dostoevsky)
- Most famous films include *Shichinin no samurai* (1954; *The Seven Samurai*) which influenced the storyline and cinematography for *The Magnificent Seven* and *Kakushi toride no san-akunin* (1958; *Hidden Fortress*) which aided George Lucas in applications for the *Star Wars* trilogy

**x. Matsuo Basho** (maht-soo-oh bah-shoooh, 1644-1694)



- Author specializing in travelogues and essays
- Perfected the haiku poetic form
- Originally a samurai, Matsuo chose a wandering life after his master died
- A Zen Buddhist, Matsuo died on a nature journey

**y. Meiji Restoration** (meh-ee-jee)

- Period of reform and unification in Japan begun by the signing of the Harris Treaty in 1858 by the Tokugawa Shogunate
- Treaty opened Japanese ports to foreigners
- A series of protests and political acts ensued which caused an end to the Shogunate and 800 years of militaristic rule

**z. Mishima Yukio** (meh-shee-mah yoo-kee-oh, 1925-1970)

- Prolific Japanese writer with the pen name Kimitake Hiraoka
- Wrote essays, plays, short stories, novels, and scripts

**aa. Murasaki Shikibu** (muh-rah-sah-kee shee-kee-boo, c.980-1015)

- Ancient novelist and poet best known for her work *Genji monogatari* (*The Tale of Genji*) and her diary *Murasaki Shikibu nikki* (*The Diary of Murasaki Shikibu*)
- Murasaki comes from a long line of literary genius, including family members published in the imperial anthologies, *chokusenshu*



**ab. Natsume Soseki** (naht-suhm-MEH SOOOH-seh-kee, 1867-1916)

- Novelist who studied in both Tokyo and London
- Taught at the university level but left to publish novels on installment in the newspaper *Asahi Shimbun*
- Themes consisted of abandonment and hardships in life

**ac. Noh drama** (noh)

- Tragic drama, begun in the fourteenth century, now only about 250 plays performed
- Full of style and imagery, proceeding at a slow pace
- Lead characters wear wooden masks and every performer is male

**ad. Ozu Yasujiro** (OOOH-zuh yah-soo-jee-ROH, 1903-1963)

- Celebrated film director who concentrated on everyday simple life
- Emphasized destruction hustle-bustle work ethic has on the family
- Encouraged traditional Japanese family-centered life
- Theme especially dramatized in his film *Tokyo monogatari* (1953; *Tokyo Story*)



**ae. Sata Ineko** (sah-tah EEN-neh-KOH, 1904- )

- Leader of the proletarian literature movement, novelist, and critic
- Works drawn from poverty-ridden childhood, association with the Communist Party in Japan, and involvement in wartime intrigues

**af. Seitosha** (seh-EE-TOOOH-sha)

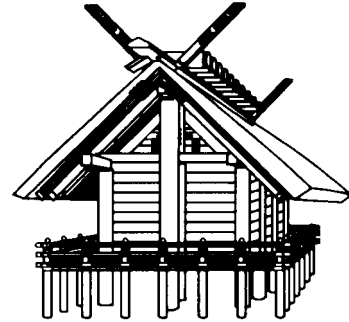
- First Japanese feminist group founded in 1911
- Educated women and artists who published articles on the oppression of women
- Main propaganda was a magazine called Seito
- Seito became more radical, leading to its being shut down in 1916

**ag. Seppuku** (SEP-puh-koo)

- Form of ritual suicide caused by self-disembowelment due to the belief of the soul being in the midsection
- Begun in the eleventh century and common until the last century
- Initiated as capital punishment, to avoid capture, to follow a deceased lord in death, or to protest the orders of superiors

### ah. Shoin-style architecture (shoh-een)

- Originally developed for the samurai class, shoin architecture now applies to most Japanese homes
- Style is known for interiors divided by sliding screens constructed of rice paper



### ai. Sumo wrestling (soo-MOOOH)

- National sport begun 2,000 years ago, perfected in the seventeenth century
- Wrestlers wear only a mawashi and try to force one another out of a ring
- Wrestlers ranked on a scale called the banzuke. Usually chosen from poor families to be raised into the higher sumo class
- Weight classes vary from 250-500 pounds

### aj. Tanizaki Jun'ichiro (tah-knee-sah-KEE joohn-ee-chee-roh, 1886-1965)

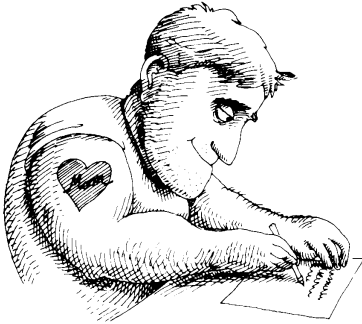
- Renowned contemporary writer
- Initially, Tanizaki's works supported the Western presence; later his material renounced the loss of Japanese identity and the scarring of the country by industrialization

### ak. Urabon (oohr-ah-bohn, [Oban])

- Buddhist religious holiday derived from a Sanskrit word meaning "All Saints' Day"
- Festival lasts from July 13-16
- Grave sites are cleaned, decorated and laden with offerings
- Proceedings prepare for the return of dead spirits to the homes where they were born
- On the last day, farewell fires are set to send the spirits away

**al. Zeami Motokiyo** (zheh-ah-MEE moh-toh-kee-YOOOH, 1363-1443)

- Founded classical Noh theater
- Zeami was an actor, critic, and playwright for the theater troupe he headed beginning at the age of 21



## 8. Resources for Further Study

### a. Cross-cultural references

Condon, John C. With Respect to the Japanese. Yarmouth, ME: Intercultural Press, Inc., 1984.

Davis, Malcolm. Insight Guides--Japan. Singapore: APA Publications, 1993. AISO--Japanese 915.204-/-49 J35

Aesthetically pleasing series, presenting history, peoples, places, foods and travel tips. Beautiful photographs, in National Geographic manner, make this series so visually appealing.

De Mente, Boye. Behind the Japanese Bow. Lincolnwood, IL: NTC Publishing Group, 1993.

Hendry, Joy. Wrapping Culture. Oxford: Clarendon Press, 1993.

Detailed, aesthetically pleasing in content/format/binding, and insightful. The metaphor of layers of lacquer, referring to Japanese self-restraint, is valuable. *"The more coats of varnish that are laid on the foundation by laborious work throughout the years, the more valuable becomes the...finished product. So it is with a people...There is nothing spurious about it; it is not a daub to cover defects. It is at least as valuable as the substance it adorns."* (p. 6)

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Hoopes, Aaron. Update Japan. Yarmouth, ME: Intercultural Press, Inc., 1992.

Morsbach, Helmut. The Simple Guide to Customs and Etiquette in Japan. (ISBN 1-86034-000-8), Kent, England: Global Books, Ltd., 1994.

Another text to beg, borrow or purchase. Highly recommended by the Overseas Briefing Center of the U.S. Department of State. Less detailed than the Culture Shock! series, but highly readable treatment.

Shelley, Rex. Culture Shock! Japan. Portland, Oregon: Graphic Arts Center Publishing, (ISBN 1-55868-071-3), 1993.

Beg, borrow, or purchase this book. Highly recommended by the Overseas Briefing Center, U.S. Department of State. The Culture Shock! series is detailed and in-depth.

Strauss, Robert, Chris Taylor and Tony Wheeler. Lonely Planet Travel Survival Kit--Japan. Berkeley, Calif: Lonely Planet Publications, 1991.

The best, by far, of readily accessible travel guides. Detailed information is presented in a manageable, easily used manner. Don't leave for Japan without this book.

### b. Biography, novels, literature, poetry



Beilenson, Peter, trans. Japanese Haiku: Two Hundred Twenty Examples of Seventeen-Syllable Poems. Mount Vernon, NY: Peter Pauper Press, c1956.

► Chamberlin Library: 895.61082 JAPA, 1956



Clavell, James. Shogun: A Novel of Japan. New York: Atheneum, 1975.

▮ Chamberlin Library: FICTION CLAVELL

The first novel in a series of Japanese epics. Shogun is set in 1600 Japan, a glorious saga of the orient. Dramatizes how a Westerner is altered by his exposure to an alien and exotic culture. Depicts a nation seething with violence and intrigue as it moves into a modern age.

Endo, Shausaku. Deep River. NY: New Directions, 1994.

▮ Aiso Library: Japanese JPN 895.635 E56 1994

A group of Japanese converge at the Ganges River for different reasons. Strangers to one another but each with a story. Excellent characterization comparable to Chaucer's Canterbury Tales.

Endo, Shausaku. The Samurai: A Novel. NY: Harper&Row: Kodansha International, 1982.

▮ Chamberlin Library: FICTION ENDO

A historical novel set in the period preceding Christian persecution. A samurai is chosen as a Lord's envoy to the West. The tale journey's with one of the first Japanese to visit Western soils as he travels from Mexico to Rome.

Ichihashi, Yamato. Morning Glory, Evening Shadow: Yamato Ichihashi and His Internment Writings, 1942-1945.

▮ Aiso Library: General GEN 940.5308 I16 1997

The writings of a Stanford University professor after the evacuation of himself and family from Stanford to live in federal relocation centers with 120,000 other persons of Japanese ancestry. Sixty-four years old at the time of his internment, Ichihashi was never able to publish his writings. Rediscovered twenty-five years later, they form perhaps the richest personal account of internment.

## Unit 12c: Country Area Studies--Japan

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Iwaya, Sazanami. Japanese Fairy Tales. Tokyo: Hokuseido Press, 1938.

► Aiso Library: Japanese JPN 398.2-/-04956 I965j 1938

*Momotaro ¾ The Crab's Revenge ¾ The Old Man Who Made Trees to Blossom ¾ The Tongu-Cut Sparrow ¾ The Tea-Kettle of Good Luck ¾ The Story of Kachi-Kachi Yama.*

Kawabata, Yasunari. Snow Country, and Thousand Cranes; the Nobel Prize edition of two novels. NY: Knopf, 1969 [c1956, 1958].

► Chamberlin Library: FICTION KAWA

A printing of two novels to celebrate the award of the 1968 Nobel Prize for Literature. Novels of love and growth in modern and ancient Japan

Keene, Donald. Anthology of Japanese Literature from the Earliest Era to the Mid-Nineteenth Century. New York: Grove Press, [1955].

► Bosun Library: General PL753.K2

Includes short stories, diaries, and poetry broken down into the periods of Japan, from ancient life (before 794 AD) to works written during the Tokugawa Period (1600-1868).

McAlpine, Helen and William. Japanese Tales and Legends. Oxford, New York: Oxford University Press, 1989.

► Aiso Library: Japanese...

Mishima, Yukio. After the Banquet. NY: Knopf, 1963.

► Aiso Library: Japanese JPN 895.635 M678a

A devastating and masterful portrait of the inevitable battle between idealism and opportunism in politics and between love and obedience in marriage.

Mishima, Yukio, ed. New Writing in Japan. Harmondsworth: Penguin, 1972.

► Bosun Library: General PL755.65 .M6

A collection of short stories written by various young contemporary authors in Japan.

Mishima, Yukio. The Temple of the Golden Pavilion. NY: Perigee Books, [1980] c1959.

► Aiso Library: Japanese JPN 895.635 M678t 1980

Miyazawa, Kenji. A Future of Ice: Poems and Stories of a Japanese Buddhist. San Francisco: North Point Press, 1989.

▮ Aiso Library: Japanese JPN 895.6144 M685 1989

Murasaki, Shikibu. Murasaki Shikibu, Her Diary and Poetic Memoirs: A Translation and Study. Princeton, NJ: Princeton University Press, c1982.

▮ Monterey Public Library: 895.6/MUR

Regarded as one of the greatest writers in Japanese history. Murasaki Shikibu lived from c.980-1015 in the courts of the great Japanese shogun, Fujiwara no Michinaga.

Murasaki, Shikibu. The Tale of Genji. Doubleday, [nd].

▮ Bosun Library: General PL788.4 .M9

Preceding the first Western novel by five centuries, the 1,000 pages of Genji Monogatari follow the life and romances of the adventuring Prince and his descendants.

Natsume, Soseki. I am a Cat: A Novel. New York: Coward, McCann, and Geoghegan, [1982], c1961.

▮ Monterey Public Library: FICTION NAT

A satiric attack on human society from the viewpoint of a cat. A pessimistic novel about life in modern society.

Nippon Gakujutsu Shinkaokai. The Noh Drama; Ten Plays from the Japanese: Selected and Translated by the Special Noh Committee. Tokyo, Rutland, Vt., C.E. Tuttle Co. [1960]

▮ Chamberlin Library: 895.62 JAPA

Well-formatted compilation of ten classic plays. Includes a general introduction on the dramatic form as well as introductions on the history and content of each play.

Rexroth, Kenneth. One Hundred Poems from the Japanese. New York: New Directions, 1955.

▮ Bosun Library: General PL2518.R4

Shigematsu, Soiku. A Zen Harvest--Japanese Folk Zen Sayings [Haiku, Dodoitsu, and Waka]. Berkeley, Calif: North Point Press, 1988.

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Tanizaki, Junichiro. Diary of a Mad Old Man. New York: Knopf, 1965.

One of the greatest Japanese writers of the twentieth century. Tanizaki's works are known for their bluntness and subconscious nuances.

Toland, John. Occupation. Garden City, NY: Doubleday, 1987.  
P Chamberlin Library: FICTION TOLAND

A sensitive novel portraying the views of both cultures during the American occupation of Japan from 1945-49.

Wilson, Epiphanius. The Literature of Japan. Freeport, NY: Books for Libraries Press [1971].  
P Chamberlin Library: 895.608 LITE

*Genji Monogatari*, by Murasaki Shikibu; translated into English by Suyematz Kenchio  $\frac{3}{4}$  *Classical Poetry of Japan: Selections*, translated by B.H. Chamberlain  $\frac{3}{4}$  *The Drama of Japan: Selected Plays*, translated by B.H. Chamberlain.

**c. Military topics** "Books for the Military Professional," distributed by the Combat Studies Institute of the Command and General Staff College, Ft. Leavenworth, Kansas, includes the following selections:



Blair, Clay. Silent Victory: The U.S. Submarine War Against Japan. Philadelphia: J.B. Lippincott, 1975.

Butow, Robert Joseph Charles. Japan's Decision to Surrender. Stanford, CA: Stanford University Press, 1954.

Coox, Alvin D. Nomonhan: Japan Against Russia, 1939. Stanford, CA: Stanford University Press, 1985.

Dorn, Frank. The Sino-Japanese War, 1937-1941: From Marco Polo Bridge to Pearl Harbor. New York: Macmillan, 1974.

Drueger, Walter. From Down Under to Nippon: The Story of the Sixth Army in World War II. Washington, DC: Combat Forces Press, 1953.

Eichelberger, Robert L. Our Jungle Road to Tokyo. New York: Viking Press, 1950; Nashville, TN: Battery Press, 1989.

Feis, Herbert. The Road to Pearl Harbor: The Coming of the War Between the United States and Japan. Princeton, NJ: Princeton University Press, 1950.

Glines, Carroll V. Doolittle's Tokyo Raiders. Princeton, NJ: Van Nostrand, 1964.

Hersey, John. Hiroshima. New ed. New York: A.A. Knopf, 1985.

Ienaga, Saburo. The Pacific War: World War II and the Japanese, 1931-1945. New York: Pantheon Books, 1978.

Kenney, George C. General Kenney Reports: A Personal History of the Pacific War. Washington, DC: Office of Air Force History, 1987.

Lewin, Ronald. Ultra Goes to War: The First Account of World War II's Greatest Secret, Based on Official Documents. New York: McGraw-Hill, 1978.

Prange, Gordon William. At Dawn We Slept: The Untold Story of Pearl Harbor. New York: McGraw-Hill, 1981.

Presseisen, Ernst Leopold. Before Aggression: Europeans Prepare the Japanese Army. Tucson: University of Arizona Press, 1965.

Sledge, Eugene. With the Old Breed at Peleliu and Okinawa. New York: Oxford University Press, 1981.

Spector, Ronald H. Eagle Against the Sun: The American War with Japan. New York: Free Press, 1985.

Toland, John. The Rising Sun: The Decline and Fall of the Japanese Empire, 1936-1945. New York: Random House, 1970.

Turnball, Stephen R. The Samurai: A Military History. Cincinnati, OH: Seven Hills Books, 1983.

Warner, Dennis Ashton, and Peggy Warner. The Tide at Sunrise: A History of the Russo-Japanese War, 1904-1905. New York: Charter House, 1974.

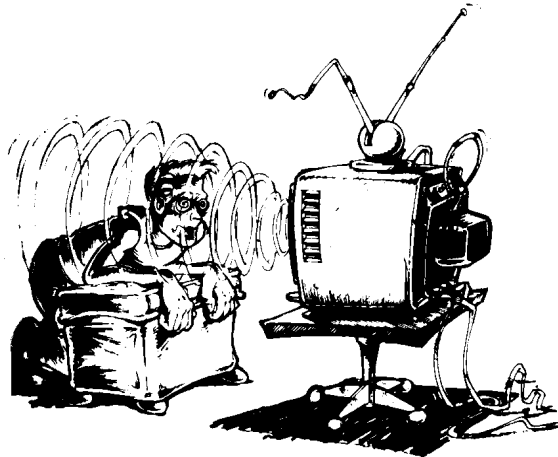
Aiso, John. John Aiso and the MIS: Japanese-American Soldiers in the Military Intelligence Service, World War II.

Ed. Tad Ichinokuchi. Los Angeles: Sponsored by the Military Intelligence Service Club of Southern California, c1988.

► Aiso Library: General GEN 355.3432 A299 I163 1988

Introduction ¾ Biography ¾ Camp Savage and Fort Snelling Days ¾ Action in the Pacific War ¾ Philippines and the War Crimes Trial and Okinawa ¾ Occupation Duty in Japan ¾ Other, and Korea ¾ In Closing.

#### d. News articles



Coats, Bruce. "In a Japanese Garden." National Geographic, Nov 1989, p. 638.

Cobb, Jodi. "Geisha." National Geographic, Oct 1995, p. 99.

Dahlby, Tracy. "Japan's Southern Gateway Kyushu." National Geographic, Jan 1994, p. 88.

Fallows, Deborah. "Japanese Women." National Geographic, Apr 1990, p. 52.

Funderburg, Lise. "Comfort Woman." The New York Times Book Review, 31 Aug 1997, p. 14.

Brief review of novel by the same title by Nora Okja Keller.

Goldstein, Donald M. "The Sun Also Sets." The New York Times Book Review, p. 32.

Review of *Warriors of the Rising Sun* by Robert Edgerton, an account of the decline of the Japanese military code during the twentieth century. Author seeks to answer the question of how barbarian atrocities in World War II were conducted by soldiers who drew their heritage from the samurai tradition. Military ethics (Bushido) became a matter of loyalty to the emperor only--not military leaders, units or international law. *"One lived and died for the emperor and country only. No one was held accountable for rape, murder or atrocities against civilians. Peer pressure to commit barbaric deeds overcame reason."* As Bushido called for no surrender, there was no respect for Allied prisoners, for *"by Japanese standards they were dead."*

Kristof, Nicholas D. "Japan, Korea and 1597: A Year That Lives in Infamy." New York Times, 14 Sep 1997, A3.

Article reporting "the 400th anniversary of the Ear Mound in Kyoto, Japan, a relic of the killing of Koreans by Japanese warriors, [which] points up tensions that still exist."

Kristof, Nicholas D. "Nobuo Fujita, 85, Is Dead; Only Foe to Bomb America." New York Times, 3 Oct 1997, p. C20.

Detailed obituary of Warrant Officer Fujita who dropped bombs on Oregon forests in 1945. The plane he flew was launched from a 100 man submarine off the coast. Mr. Fujita visited Oregon in 1962.

Kristof, Nicholas D. "Stain on American Troops Spreads Across Japan." New York Times, 29 Oct 1995, p. A4.

Description of groundswell developing in Japan against U.S. troops as a result of the Okinawa rape of a young girl by American servicemen.

Kristof, Nicholas D. "A Japanese Generation Haunted by Its Past." New York Times, 22 Jan 1997, p. A1.

Part of the "Main Street, Japan" series. Article gives accounts of World War II veterans who, for most of their lives, have refrained from telling anyone of their war experiences.

## Unit 12c: Country Area Studies--Japan

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Kristof, Nicholas D. "Big Wolves Aren't So Bad in Japan." New York Times, 1 Dec 1996, p. 4-1.

Value shifts in the Japanese account of Little Red Riding Hood and the Big Wolf.

Kristof, Nicholas D. "Family and Friendship Guide Japanese Voting." New York Times, 13 Oct 1996, p. A1.

"I always vote (says a 63-year-old snack peddler in the town of Omiya). I vote for the people my friends tell me to vote for."

Kristof, Nicholas D. "For Rural Japanese, Death Doesn't Break Family Ties." New York Times, 29 Sep 1996, p. A1.

Part of "Main Street, Japan" series. "What is most striking about the Japanese way of death is that there is no stark, impenetrable wall to divide the living from the dead."

Kristof, Nicholas D. "Once Prized, Japan's Elderly Feel Dishonored and Fearful." New York Times, 4 Aug 1997, p. A1.

Part of the "Main Street, Japan" series. Describes elderly care in Japan.

Kristof, Nicholas D. "Outcast Status Worsens Pain of Japan's Disabled." New York Times, 7 April 1996, p. A3.

Treatment of the disabled in Japan. An American Christian missionary instilled a renewed desire to live in a disabled man who now runs a center for the disabled in the Tokyo area. Japan's bias against the disabled leads some to banishment from general society.

Kristof, Nicholas D. "Sue Sumii, Writer, 95, Dies; Ally of Japan's Untouchables." New York Times, 23 Jun 1997, p. A18.

Obituary for woman who wrote a novel where the Burakumin were heroes, rather than outcasts.

Kristof, Nicholas D. "Welfare as Japan Knows It: A Family Affair." New York Times, 10 Sep 1996, p. A1.



Kristof, Nicholas D. "Japan Bars Censoring Atrocities in Textbooks." New York Times, 30 Aug 1997, p. A3.

Supreme Court rulings in Japan which instruct the government to refrain from censorship of school textbooks. At issue are accounts and education concerning the brutalities committed by Japanese forces in China, Korea and elsewhere in World War II. "Fierce acrimony between Japan and other Asian countries" still exists over the issue, as many Asian countries still harbor resentment "at Japanese brutality in World War II and the perception that Japan has never confronted what it has done."

Kristof, Nicholas D. "Shoichi Yokoi, 82, Is Dead; Japan Solider Hid 27 years." New York Times, 26 Sep 1997, p. C20.

Obituary of soldier who lived in the forest of Guam for 27 years after the end of World War II. "He was the epitome of prewar values of diligence, loyalty to the Emperor and ganbaru, a ubiquitous Japanese word that roughly means to slog on tenaciously through tough times."

Pollack, Andrew. "Mumeo Oku, Japanese Pioneer In Women's Rights, dies at 101." New York Times, 9 Jul 1997, p. C18.

Obituary of one of Japan's early campaigners for women's rights.

Pollack, Andrew. "Okinawa Governor Takes On Both Japan and U.S." New York Times, 5 Oct 1995, p. A3.

Account of efforts to cut American Forces in Okinawa due to purported rape of a 12-year-old girl on the island by American servicemen.

Pollack, Andrew. "This Way to Peace of Mind: 750 Miles and 88 Stops." New York Times, 20 March 1996, p. A6.

Account of Japanese pilgrimages to the 88 temples on the trail of tears on Shikoku Island, south of Tokyo.

Reid, T.R. "The Great Tokyo Fish Market Tsukiji." National Geographic, Nov 1995, p. 38.

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Scott, Janny. "John W. Hall, Historian of Japan, Dies at 81." New York Times, 24 Oct 1997, p. A17.

Historian Hall shattered Western stereotypes about Japan..."de-exoticizing" the study of that country. "To de-exoticize anything is to bring it closer to us, to eliminate the distance that we imagine exists between ourselves and the object of our study."

Smith, Patrick. "Inner Japan." National Geographic, Sep 1994, p. 65.

WuDunn, Sheryl. "Dance Naked? Why Not, It's Cherry Blossom Time." New York Times, 12 April 1996, p. A3.

Account of festivities which take place in Japan's parks during cherry blossom time.

## Appendix: Japanese Religions

*"Japanese religion is often used as a coverall term to indicate the amorphous, shared elements of religious belief and practice in Japan, where the 'walls' between religions tend to be porous."*

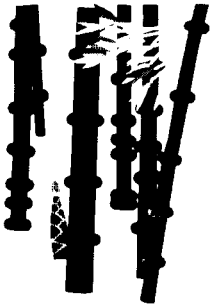
-- HarperCollins Dictionary of Religion, page 555

*"The roots of the Japanese world view can be traced to several traditions. Shinto, the only indigenous religion of Japan, provided the base. Confucianism, from China, provided concepts of hierarchy, loyalty, and the emperor as the son of heaven. Taoism, also from China, helped give order and sanction to the system of government implied in Shinto. Buddhism brought with it not only its contemplative religious aspects but also a developed culture of art and temples, which had a considerable role in public life. Christianity brought an infusion of Western ideas, particularly those involving social justice and reform."*

-- Country Study, page 100.

### I. Underlying World and Life Perspectives

**1. Affirmation of the Natural World** Japanese religions tend to see the world as good, a place where spiritual salvation may potentially take place.



Kami schools of thought (kah-mee--mythological, natural or human figures worshipped within Shinto thought [similar to Greek deities]; those sacred, pure and powerful forces in a destructive as well as creative sense) focus on this world, often being identified with specific natural sights.

Even in Japanese Buddhism, the center of interest can be this world. **Mandalas** (MAHN-duh-luhs) picture the physical and spiritual world in concrete terms. The world, though in a state of decline (**mappo**: mahp-poh--era of degeneration) is still seen as redeemable.

## 2. Fluidity of Divine and Human Status

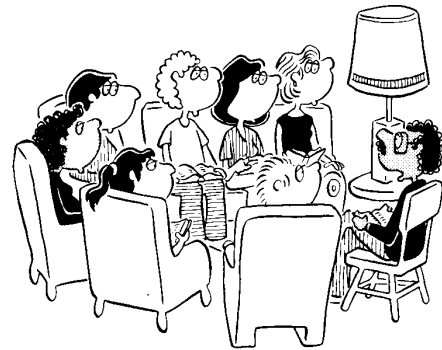
The lines between human and divine become hard to differentiate in Japanese religions. Humans can actively participate in the divine. Kami belief viewed members of the imperial family as "manifest kami." Some individuals (often the founders of new religious movements) are viewed by themselves or others as "living kami".

For example, during WW II, Japan considered Emperor Hirohito so divine that he became the object of worship.

Within Pure Land Buddhism, some individuals became understood as human incarnations of Bodhisattvas (boh-dee-SAHT-vah--enlightened beings.)

## 3. Importance of Social

**Collective** In common with Chinese schools of thought, Japanese religions emphasize a collective rather than individual faith. In prehistory and ancient Japan, the kami of extended clans became the basis for social, political and economic alliances.



The family--both living and dead--became the focus. Before WW II, the emperor was a combination of the pope and God. Afterward, due to Allied policies, the emperor took on the role of representative father for the national family.

**4. Emphasis on Local Schools of Thought** The focus of religions in Japan is local or regional. National, all encompassing religious bureaucracies are of secondary importance. Common worship sites are at home near a Shinto altar, in a recessed Buddhist memorial shrine, or at gravesides.

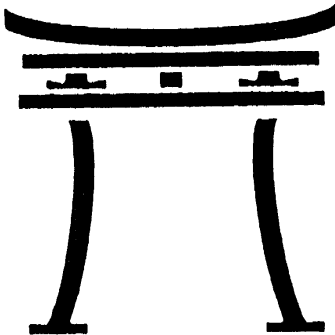
## 5. Syncretistic "...most Japanese adhere to a sort of folk religion that mixes Buddhism and Shintoism..."

[They] turn to Buddhism mainly at times of death; Shintoism is more evident in [birth], marriages and daily life...[This] Japanese tendency to mix religions sometimes puzzles Westerners, some of whom who have trouble seeing how one can believe in more than one faith at a time." (Nicholas Kristof, "In the Computer Age, Fox Devils Still Prowl," New York Times, 15 OCT 1995, pages A1, 8.)

"The Japanese world view is eclectic, contrasting with a Western view in which religion is exclusive and defines one's identity...a Japanese who is ill may simultaneously or sequentially seek the assistance of a medical doctor, obtain medication from a person trained in the Chinese herbal tradition, and visit a local shrine.

Each of these actions is based on a different belief in causation of the illness: the physician may say that the illness is due to a bacterial infection; the herbalist regards the body as being out of balance; and the basis of the shrine visit is the belief that the mind must be cleansed to heal the body." (Country Study, p. 99.)

## II. Shinto Thought



Shintoism (shin-toh--way of the kami [kah-mee--divinities, divine presence]) emerged gradually out of myths, beliefs and rituals of prehistoric Japan. The texts Kojiki, Nihonshoki and Man'yoshu record the "age of the gods." Though important, these books are not scripture in the sense Christians, Muslims or Hindus understand their holy writings.

Shinto practice was solely at the local level until Buddhist and Chinese religions came into Japan. It then became more institutionalized and codified in reaction and relation to Buddhist and Chinese thought.

At the heart of Shinto belief and practice is the worship of kami. This term refers to what is "sacred, pure or powerful" and is expressed in different forms--mythology; forces of creation and nature (sacred mountains, waterfalls, rivers, trees, and boulders); emperors (manifest kami); and even powerful human beings.

Tama (tah-mah) define the animating spirits of kami, people or even a place. Tama has two forms--the active and rough or gentle and harmonizing.

The act of bold speech in the presence of a Kami (kotoage--koh-toh-ah-gay, seeking to invoke the magical power of words), was an early Shinto practice. Kotodama (koh-toh-dah-mah) is the belief, from ancient times, that beautiful words, correctly intoned, in and of themselves contained spiritual power. Prayers, spells, charms and popular songs can express kotodama.

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In earliest times, Shinto rituals, associated with seasons and growth, occurred in natural surroundings. Later, wooden shrines housed ceremonies for Kami worship.

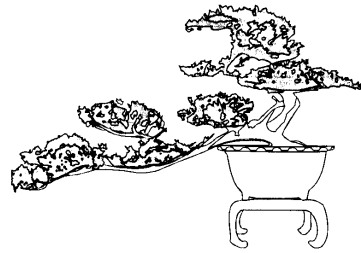
Though originally resisting Buddhist influence in the seventh century, Shinto practice gradually intertwined with Buddhist and Taoist thought, with Shinto shrines and Buddhist temples often being built adjacent to each other.

In 1868, the Meiji Restoration, influenced by the German Imperial system, "restored" the emperor to rule (in place of military rulers or shoguns), and forcibly separated Shinto practice from Buddhism.

In 1945, victorious Allied forces saw to it that Japan renounced the divinity of her emperor and ended state recognition of Shintoism.

### III. Historical Overview

**1. Early Historical Japan** In the eighth century (CE), three works, commissioned by the Central Government, inaugurated the beginnings of written history.



The Kojiki (koh-jee-kee--"Record of Ancient Matters" 712 CE) gave literary form to oral myths and legends. The Nihonshoki (nee-hohn-shoh-kee--"Chronicle of Japan," C.E. 720) was an imperial chronicle, along Chinese lines, describing times of creation up to the late seventh century. The Man'yoshu (mahn-yoh-shoo--"Collection of Ten Thousand Leaves") was a poetic collection of over forty-five hundred verses.

These texts concentrate on the religious beliefs and practices of ancient Japan's elite groups. The imperial court is seen to descend directly from Amaterasu Omikami [ah-mah-teh-rah-soo oh-mee-kah-mee--the central [female] deity in Shinto, associated with the sun and thought to be the founder of the imperial line]. The ujigami [oo-jee-gah-mee--the kami from which Japanese clans were thought to have descended, many being guardians of local areas] is the clan that emerged as the imperial clan. (See p. 559, HarperCollins Dictionary of Religion.)

### 2. Chinese Script



The introduction of Chinese script opened Japan to the world of ideas, including claims and principles of Buddhism, Confucianism and Taoism. Prince Shotoku (shoh-toh-koo, 574-622) recognized China's cultural prestige. He saw Buddhism's ability to invigorate Japan's culture and helped form a unifying religious/political system.

Buddhist texts were first brought into Japan when Prince Shotoku sent an envoy to China during the Sui Dynasty (589-617.) *"By sending an envoy...Japan made its first attempt to gain a true understanding of Buddhist ideas. After this*

*initial contact, many fervent priests endured great hardship to go to China and study religion." ("Kukai and Saicho," The East, VOL 32, No. 4, p. 51.)*

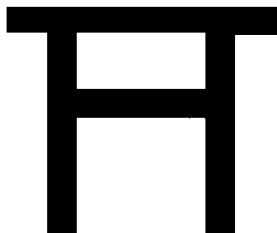
Eventually, Prince Shotoku sought to make Buddhism a national faith--unifying the nation and strengthening her imperial power by utilizing Confucian, Buddhist and Taoist ideas/values along with national myths. Under Shotoku, the government sought control of religious schools of thought and organized them under court supervision.

Some saw Prince Shotoku as an incarnation of **Kannon** (kahn-nohn--the Bodhisattva who exercises the profoundest compassion) or **Sakyamuni** (SAHK-yah-muhn-ee--one of the names of the historical Buddha) or as a reborn Chinese master **Hui-ssu** (hway-suh--a northern Chinese Buddhist monk [515-577] known for his meditation abilities.)



**3. The Heian Age** (hay-ahn, 795-1185) Two new schools emerged at the end of the ninth century--Tendai and Shingon. Tendai (tayn-dah-ee), founded by **Saicho** (sah-ee-choh--767-822), and **Shingdon** (shin-gohn) founded by **Kukai** (koo-kah-ee--774-835), encouraged fusion of Kami and Buddhist practice.

Kukai traveled to China as a member of a Japanese delegation to the Tang Dynasty. Under the mentorship of Hui-kuo, one of the highest ranking Chinese monks, Kukai achieved the rank of eighth degree master instructor of orthodox esoteric (spiritual meaning existing beyond words, actions, or logic) Buddhism.

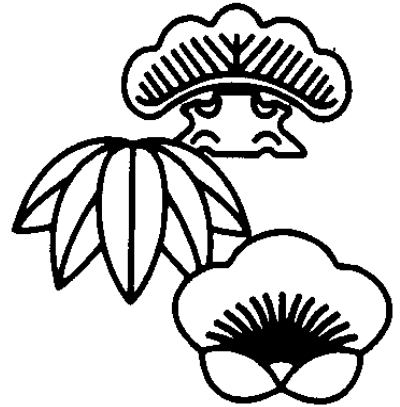


Saicho, a well respected monk in the days of Kukai, was called upon by the Emperor to evaluate Shingdon teaching. *"Saicho examined the scriptures and religious objects that Kukai had brought back [from China], and realized...[Kukai's surpassing] knowledge and understanding of Chinese Buddhism. He advised the Emperor to officially recognize Kukai."*



Saicho and Kukai soon became close friends. Their relationship faltered, however, "when Kukai refused to lend out the *Hannya-rishu-kyo* sutra, which was one of the most important texts of esoteric Buddhism...Saicho terminated their friendship and devoted the rest of his life to developing the Tendai [school of thought.] ("Kukai and Saicho," p. 53.)

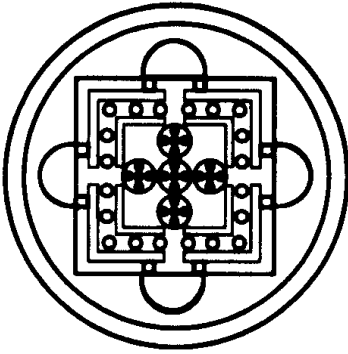
Esoteric Buddhism realizes the limits of language and logic. Nonverbal means of communicating become important. Truth becomes ineffable...unknowable to the ordinary human. "The insolvable mystery of the Buddha's three attributes is called *sammitsu*, or the Three Secrets of " ". ("Kukai and Saicho," p. 55.)



The following rites enabled the faithful to realize sammitsu (enlightenment).

- Employing **Goma** (fire rituals). The goma fires enable closer presence of deities. Sammitsu can come to those performing the goma rite. (See "Kukai and Saicho," p. 55.)
- Utilizing **Mudra** (MOOD-rah), symbolic hand gestures.
- Practicing **Yoga** (YOH-guh). These acts of meditation, concentration and asceticism, as well as bodily exercises involving the control of breath and other movements, constitute yoga.
- Chanting **Mantras** (MAHN-truhs). Such meditational devices are often a sequence of sounds made powerful by a spiritual leader (guru). The most famous mantra is "OM," which returns back to the source of creation.
- Drawing **Mandalas** (MAHN-duh-luhs). These elaborate geometric designs provide an ordered, patterned, display of the many levels of sacred presence in the world.





The mandala symbolizes the divine world. For the enlightened, it becomes a symbol of the universe. (See "Kukai and Saicho," p. 55.)

- Viewing Statues of Deities.

The belief in **goryo** (goh-ryoh--evil instilling spirits of the dead who sometimes caused natural disasters or inflicted illness and death upon the living) also arose in the Heian Age.

Rituals to pacify these spirits developed. As the present age degenerated more and more (mappo), one's own individual effort was no longer able to achieve salvation. The need for help, through others (Bodhisattvas), became necessary.



#### 4. The Kamakura Period (kah-mah-koo-rah--1192-1333)

Simple acts of faith with an accompanying opening of salvation to ordinary people characterized the Kamakura period. Practices such as the **nembutsu** (nem-boo-tsoo--reciting the name of the Amitabha Buddha); **nembutsu odori** (oh-doh-ree--joyful dance while chanting nembutsu); and **ofuda** (prayer strips) became popular.

Six Japanese Buddhist schools of religious practice all arose during the Kamakura age. Most emphasized faith and the choosing of a single means to express that faith. These schools appealed to the common masses of Japanese people.

**a. Jodoshu** The Jodoshu (joh-doh-shoo--Pure Land) school followed the teachings of **Honen** (hoh-nen--1133-1212). For ordinary people, the recitation of the nembutsu is the only practice necessary for salvation.

**b. Jodo Shinshu** The Jodo Shinshu (joh-doh shin-shoo--True Pure Land) trend of thought was founded by Shinran (shin-rahn--1173-1262).

The monk Shinran married, establishing a hereditary structure to Jodo Shinshu leadership. He stressed reliance upon the power of Amida Buddha as the salvation source, with faith being a gift of Amida. Faith alone effected salvation. Pure Land teachings applied to all, no matter how corrupt. Today, the Jodo Shinshu school has more adherents than any other Japanese Buddhist practice.



**c. Jishu** (jee-shoo) This Japanese Buddhist practice followed Ippen's thought (eep-pen--1239-1289). Ippen received a revelation in 1274. Amulets (charms used to ward off evil spirits) established a linkage between believers and Buddha, guaranteeing salvation to the individual. An ascetic monastic community and lay followers developed.

**d. Rinzai** Rinzai Zen (rin-sah-nee) most likely came from Eisai (ay-ee-sah-ee--1141-1215.) Sudden enlightenment within everyday life became possible. Koans--short, pithy sayings, poems and riddles--became means to enlightenment. Dr. D.T. Suzuki (1870-1966) did much to spread Zen teachings in the West.

**e. Soto Zen** Soto Zen (soh-toh) adheres to the teachings of Dogen (doh-gen--1200-1253), a Japanese religious figure who traveled to China, received enlightenment, and came back to Japan to spread his views. Many consider Dogen a Bodhisattva. Distinct Soto Zen thought advocates seated meditation, gradual enlightenment, simple funeral rights and the practice wherein Zen temples became places of earnest study of Chinese classics and neo-Confucian thought.

**f. Nichiren** Nichiren (nee-chee-ren--1222-1282) posited that the Lotus Sutra (Mahayana scripture dating from the first century) was the only teaching which would lead to salvation. This text became the object of veneration. Eventually Nichiren's thought (a sort of militant fundamentalism) became the basis for the Soka Gakkai new religious movement.

## **5. Tokugawa Period** (TOH-koo-gah-wah--1600-1867)

Advocating the destruction of the institutional base of Tendai and Shingon schools, Tokugawa shoguns (shoh-guhn--imperial military title assumed by leaders of military governments in the Tokugawa period) pushed for a reorganization of society/values along Confucian lines.



In order to get rid of Christianity, all peoples were required to register with Buddhist temples. These leaders emphasized the five relations of Confucianism, with ultimate loyalty being to the shogun or highest national authority.

During this period a restoration movement occurred among Shintoists as well. Leaders sought a return to pure Japanese religiosity--the Shinto faith--and accompanying nativist tradition. Old texts received new popularity. A new nationalism flourished.

## **6. Meiji** (may-jee--1868-1912, Restoration of the Emperor)

During the Meiji period, imperial rule returned. Modernization occurred. Buddhist and Shinto practice became distinct. (See HarperCollins Dictionary of Religion, p. 564.)

**7. Selected New Religions** In the nineteenth and twentieth centuries, many new religions arose reinterpreting Buddhist or Shinto practice. Often, a charismatic founder established the new trend of thought. New revelations, forms of worship, and objects of veneration became commonplace.

Many new faiths offered personal healing or individual counsel. They advocated a combination of beliefs--Buddhist, Taoism, Shinto, folk practice and Christianity. The individual became the focus of the faith appeal, followed by a pattern wherein the particular faith could be inherited from others.

**a. Tenrikyo** (ten-ri-kyor--religion of heavenly truth) Nakayama Miki (1798-1887), a faith healer, founded this movement after she was possessed by a spirit identified as the creator of humankind. Nakayama's revelations form the basis of the Tenrikyo creed. Adherents are encouraged to live cheerful lives of service for others while purifying themselves of disharmonious bad thoughts.

**b. Soka Gakkai** (soh-ka gak-kai--Value creation society) Makiguchi Tsunesaburo (1871-1944) founded this new religion in 1928. Originally designed as an educational society, it is now Japan's largest new religious movement. Distinct traits include:

- Aggressive proselytism.
- A state based on Buddhist principles following the Komeito clean government political party.
- Nichiren himself becomes the source of salvation for this present world.
- The "Namu Myoho Renge Kyo" (hail to the wonderful law of the lotus) prayer, which venerates the Lotus Sutra, is seen to capture the essence of Buddhist power.
- Chanting the "Namu..." before the Gohonzon (scroll depicting Nichiren's sacred calligraphy) improves one's life, brings happiness and leads to development of a better society.



**c. Kurozumikyo** (ku-ro-zu-mee-kyor) In 1814 the founder, Kurozumi, prayed to the sun deity Amaterasu after experiencing personal illness and the death of his parents. Kurozumi experienced a revelation that the human and divine were one. Amaterasu became the guiding spirit of the universe.

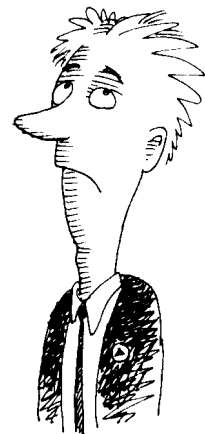
**d. Oomoto** (oor-moh-toh) This new religion stems from revelations received by an illiterate peasant woman Deguchi Nao. According to followers, Deguchi *"acquired...healing and divinatory powers and recorded, in automatic writings"* the teachings of the deity Ushitora.

In the 1920s, Oomoto membership was in the millions. Suppressed by the government in the 1920s - 30s, it reorganized in 1945, though at a loss of its former popularity. *"It continues to preach religious tolerance, to foster ecumenical worship, and to assert the value of artistic expression as a spiritual practice."* (HarperCollins Dictionary of Religion, p. 814.)

**e. Mahikari** (ma-hi-KA-ree) Okada Kotama founded this new religion in 1959. A new divinity, SU, revealed to Okada that Japan was the center of an originally benevolent universe. This world became polluted. Through Okada's offerings, SU returned to restore the universe. Spirit possession--either by unhappy ancestral or animal spirits--is the cause of world problems. To banish evil spirits, adherents seek SU's power--which can be expressed in blessed charms. Beliefs include spiritual healing, miracles, and divine control over life events.

**f. Aum Shinrikyo** (oh-moo shin-ree-kyoh--"Aum" derives from the Sanskrit "om;" "shinrikyo" being translated as "supreme truth") This movement, founded by Chizuo Matsumoto, gained notoriety for the recent nerve gas attack in Tokyo.

After becoming enlightened while in the Himalayas in 1986, Chizuo Matsumoto changed his name to Asahara. He established a meditative and ascetic practice based on Hindu and Buddhist thought, with Japanese and Western elements. Asahara encourages his followers to intensify their spiritual energy to counteract evil forces and avert catastrophes predicted for the end of the 1990s.



Prosecution of the Aum Shinrikyo leader Shoko Asahara and other cult leaders continued in 1996.

**g. Reiyukai** (rei-yoo-kai) This new religion developed in the 1920s in Tokyo. Eventually, Kotaini Kimi, the charismatic wife of one of the founders, became a main proponent of the new religion. Teachings include the value of the Lotus Sutra and importance of venerating one's ancestors. Problems are seen as the result of one's shortcomings. Respect for ancestors, elders and seniors is necessary. The duty of a wife to honor and obey her husband is essential.

**h. Rissho Koseikai** (ri-shor kor-say-kai) In 1938, this religion seceded from Reiyukai. Comprised of some 2 million members, it takes its name from Nichiren's treatise of 1260 advocating "true Buddhism to establish peace in Japan..."



Adherents develop their own enlightenment in fellowship with others. Discussion groups focus on personal problems and issues, faith, and advice on how to keep these in line with Buddhist principles. Rissho Koseikai seeks world peace, and maintains an active peace foundation.

#### i. Christian groups

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*"Christianity was introduced in the sixteenth century by Portuguese and Spanish Roman Catholic missionaries, but, because it was associated with Western imperialism and considered a threat to Japanese political control, it was banned from the mid-seventeenth century to the mid-nineteenth century. With the reopening of Japan in the mid-1850s, missionaries again arrived."*

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*While fewer than 900,000 people considered themselves Christian in the late 1980s, Christianity was respected for its contributions to society, particularly in education and social action [antiprostitution, antisaloon, labor movement].*

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*In the late 1980s, about 64 percent of all Christians belonged to Protestant churches, about 32 percent to the Roman Catholic Church, and about 4 percent to other Christian denominations." (Country Study, p. 106.)*

(1) Kakure Kirishitan (kah-koo-ray kee-ree-shi-tahn)

These Christians trace their heritage to believers remaining in Japan after Tokugawa persecutions in the seventeenth century. Until the mid-nineteenth century, they often practiced their faith secretly.



(2) Mu-Kyokai (moo-kyoh-kai--no-church) Popular among college students and intellectuals, this Christian movement began around the turn of the century. It rejects denominations and institutions, focusing instead on Bible studies, personal experience and hard work.

Mu-Kyokai advocates a distinct Japanese Christianity, free from foreign structures. Uchimura Kanzo (oo-chee-moo-rah kahn-soh, 1861-1930), a prominent Japanese Christian educator/writer, helped found the movement.

(3) Kyodan, Nihon Kirisuto (kyoh-dahn, nee-hon kee-ree-soo-toh--Japan Christian Church) This united group of most Protestant denominations is the largest such association in Japan. It was established during WW II.



"Get rid of your old baggage."



## Vocabulary List: Japan

**Amaterasu Omikami** (ah-mah-tehr-ah-soo OOH-mee-khah-mee) Goddess of the sun in Shinto mythology. Ruling emperors of Japan trace their ancestry back to this deity.

**Aum Shinrikyo** (oh-moo shin-ree-kyoh) "Aum" derives from the Sanskrit "om;" "shinrikyo" being translated as "supreme truth" This movement, founded by Chizuo Matsumoto, gained notoriety for the recent nerve gas attack in Tokyo. After becoming enlightened while in the Himalayas in 1986, Chizuo Matsumoto changed his name to Asahara. He established a meditative and ascetic practice based on Hindu and Buddhist thought, with Japanese and Western elements. Ashara encourages his followers to intensify their spiritual energy to counteract evil forces and avert catastrophes predicted for the end of the 1990s.

**Bunka-no-hi** (BOON-kah-noh-HEE, Culture Day) Japanese Day to honor contributions to the arts and sciences. Originally celebrated as birthday of Emperor Meiji, who ruled from 1868-1912

**Burakumin** (buh-rah-kuh-mihn) Descendants of feudal Japan era "outcasts" who practiced "unclean" professions such as butchering and undertaking.

**Bushido** (buh-SHEE-doh) The way of the warrior (samurai), a term applied to the principles of loyalty and honor; a code of stoic endurance, scorn of danger and death, religious worship of country and sovereign, and proper social relationships; an aesthetic life-style.

**Edo** (eh-DOH) Original name for Tokyo (from 1180-1868) which means "river gate". Edo became Japan's official capital around 1600 when the Tokugawa Shogunate located there.

**Freeing of Insects** Traditional Japanese rural festival. Insects purchased on 28 May, kept in cages, and make songs during the summer months, are freed. Occurs in public parks, temples or shrines.

**Goma** Fire rituals where deities come closer to adherents in Japanese Buddhist thought and practice.

**Goryo** (goh-ryoh) In Japanese Buddhist practice, evil instilling spirits of the dead who sometimes cause natural disasters or inflict illness and death upon the living.

**Hanami** (Hah-nah-MEE) Japanese appreciation of cherry blossoms. People go to parks for picnics, games, stories and dance.

**Higan** (HEE-gahn) Buddhist observance looking to "the other shore" (higan). Japanese celebrate move from world of suffering to world of enlightenment. Adherents remember dead, visit and clean graves, recite texts and prayers.

**Hiroshima** (HEE-roo-shee-mah) Japanese city located on the southwestern island of Honshu. Was a strategic military site until its near destruction by the first atomic bomb on August 6, 1945.

**Hui-ssu** (hway-suh) A northern Chinese Buddhist monk [515-577] known for his meditation abilities.

**Jishu** (jee-shoo) Japanese Buddhist practice which followed Ippen's thought (eep-pen--1239-1289). Ippen received a revelation in 1274. Amulets (charms used to ward off evil spirits) established a linkage between believers and Buddha, guaranteeing salvation to the individual. An ascetic monastic community and lay followers developed.

**Jodo Shinshu** (joh-doh shin-shoo) True Pure Land trend of thought founded by **Shinran** (shin-rahn--1173-1262.) The monk Shinran married, establishing a hereditary structure to Jodo Shinshu leadership. He stressed reliance upon the power of Amida Buddha as the salvation source, with faith being a gift of Amida. Faith alone effected salvation.

**Jodoshu** (joh-doh-shoo) Pure Land Japanese school or Buddhist practice which followed the teachings of **Honeen** (hoh-nen--1133-1212.) For ordinary people, the recitation of the nembutsu is the only practice necessary for salvation.

**Kakure Kirishitan** (kah-koo-ray kee-ree-shi-tahn) These Japanese Christians trace their heritage to believers remaining in Japan after Tokugawa persecutions in the seventeenth century. Until the mid-nineteenth century, they often practiced their faith secretly.

**Kami** Schools of thought (kah-mee--mythological, natural or human figures worshipped within Shinto thought [similar to Greek deities]; those sacred, pure and powerful forces in a destructive as well as creative sense) which focuses on this world, often being identified with specific natural sights.

**Kannon** (kahn-nohn) The Japanese Buddhist Bodhisattva who exercises the profoundest compassion

**Keiro-no-hi** (KAY-ee-ROOOH-noh-HEE) National holiday honoring the elderly.

**Koans** Short, pithy sayings, poems and riddles which become means to enlightenment. Dr. D.T. Suzuki (1870-1966) did much to spread Zen teachings in the West.

**Kodomo-no-Hi** (koh-doh-moh-NOH-hee) National holiday for boys and girls. Family picnics occur, households with boys fly streamers with carp fish. Carp represent strength, courage and determination as they swim upstream.

**Kojiki** (koh-jee-kee) The "Record of Ancient Matters," the oldest historical record of Japan. Covers the period from the age of gods (beginning of time) to the rule of Empress Suiko (593-628). First section is a holy book in Shinto and includes the myths of how the gods founded Japan.

**Kotoage** (koh-toh-ah-gay) Act of bold speech in presence of kami, seeking to invoke the magical power of words, an early Shinto practice

**Kotodama** (koh-toh-dah-mah) Belief, from ancient Japanese times, that beautiful words, correctly intoned, in and of themselves contained spiritual power.

**Kukai** (KOO-kah-ee, 774-835) "Father of Japanese culture", also known as Kobo Daishi. Founded the Shingon or "True Word" school of Buddhism. Also remembered as a traveler, poet, artist, and the compiler of the first Japanese dictionary.

**Kurozumikyo** (ku-ro-zu-mee-kyor) Japanese new religion based upon founder, Kurozumi, who in 1814 prayed to the sun deity Amaterasu after experiencing personal illness and the death of his parents. Kurozumi experienced a revelation that the human and divine were one. Amaterasu became the guiding spirit of the universe.

**Kyodan, Nihon Kirisuto** (kyoh-dahn, nee-hon kee-ree-soo-toh) Japan Christian Church. This united group of most Protestant denominations is the largest such association in Japan. It was established during WW II.

**Mahikari** (ma-hi-KA-ree) Okada Kotama founded this new Japanese religion in 1959. A new divinity, SU, revealed to Okada that Japan was the center of an originally benevolent universe. This world became polluted. Through Okada's offerings, SU returned to restore the universe. Spirit possession--either by unhappy ancestral or animal spirits--is the cause of world problems. To banish evil spirits, adherents seek SU's power--which can be expressed in blessed charms.

**Man'yoshu** (mahn-yoh-shoo--'Collection of Ten Thousand Leaves') An early poetic Japanese collection of over forty-five hundred verses.

**Mandalas** (MAHN-duh-luhs) Pictures of the physical and spiritual world in concrete terms.

**Mantras** (MAHN-truhs) Meditational devices, often a sequence of sounds made powerful by a spiritual leader (guru), the most famous being "OM."

**Mappo** (mahp-poh) Era of degeneration, term describing this present age in Japanese Buddhism.

**Meiji Restoration** (meh-ee-jee) Period of reform and unification in Japan begun by the signing of the Harris Treaty in 1858 by the Tokugawa Shogunate. Treaty opened Japanese ports to foreigners. A series of protests and political acts ensued which caused an end to the Shogunate and 800 years of militaristic rule.

**Mu-Kyokai** (moo-kyoh-kai--no-church) Popular among college students and intellectuals, this Japanese Christian movement began around the turn of the century. It rejects denominations and institutions, focusing instead on Bible studies, personal experience and hard work. Mu-Kyokai advocates a distinct Japanese Christianity, free from foreign structures.

**Mudra** (MOOD-rah) Symbolic hand gestures, assisting devotees to achieve closeness with deities.

**Nembutsu** (nem-boo-tsoo) Reciting the name of the Amitabha Buddha.

**Nembutsu odori** (oh-doh-ree) Joyful dance while chanting the nembutsu

**Nichiren** (nee-chee-ren--1222-1282) Posited that the Lotus Sutra (Mahayana scripture dating from the first century) was the only teaching which would lead to salvation. This text became the object of veneration.

**Nihonshoki** (nee-hohn-shoh-kee--Chronicle of Japan, C.E. 720) An early imperial Japanese chronicle, along Chinese lines, describing times of creation up to the late seventh century.

**Noh drama** (noh) Tragic drama. Full of style and imagery, proceeding at a slow pace. Lead characters wear wooden masks and every performer is male. Begun in the fourteenth century, there are now only about 250 plays performed.

**Obon Festival** (OOOH-bohn) Also called festival of dead, Japanese Buddhist belief that dead revisited the earth. Climax is Bon-Odori (Dance of Rejoicing), folk dances which comfort the souls of the dead by the light of paper lanterns

**Ofuda** (prayer strips) popular in some Japanese Buddhist practice

**Oomoto** (oor-moh-toh) New Japanese religion which stems from revelations received by an illiterate peasant woman Deguchi Nao. According to followers, Deguchi "acquired...healing and divinatory powers and recorded, in automatic writings" the teachings of the deity Ushitora. In the 1920s, Oomoto membership was in the millions. Suppressed by the government in the 1920s - 30s, it reorganized in 1945, though at a loss of its former popularity.

**Reiyukai** (rei-yoo-kai) This new Japanese religion developed in the 1920s in Tokyo. Eventually, Kotaini Kimi, the charismatic wife of one of the founders, became a main proponent of the new religion.

**Rinzai Zen** (rin-sah-nee) Most likely came from Eisai (ay-ee-sah-ee--1141-1215.) Sudden enlightenment within everyday life became possible.

**Rissho Koseikai** (ri-shor kor-say-kai) In 1938, this new Japanese religion seceded from Reiyukai. Comprised of some 2 million members, it takes its name from Nichiren's treatise of 1260 advocating "true Buddhism to establish peace in Japan..."

**Sammitsu** Japanese term meaning enlightenment

**Seppuku** (SEP-puh-koo) Form of ritual suicide caused by self-disembowelment due to the belief of the soul being in the midsection. Begun in the eleventh century and common until the last century, seppuku was initiated as capital punishment, to avoid capture, to follow a deceased lord in death, or to protest the orders of superiors.

**Shingdon** (shin-gohn) An early Japanese Buddhist practice founded by **Kukai** (koo-kah-ee--774-835) encouraging a fusion of Kami and Buddhist practice.

**Shintoism** (shin-toh--way of the kami [kah-mee--divinities, divine presence]) Japanese traditional belief system which emerged gradually out of myths, beliefs and rituals of prehistoric Japan. The texts **Kojiki**, **Nihonshoki** and **Man'yoshu** record the 'age of the gods.'

**Shogun** (shoh-guhn) Imperial military title assumed by leaders of military governments in the Tokugawa period

**Soka Gakkai** (soh-ka gak-kai) "Value creation society" Makiguchi Tsunesaburo (1871-1944) founded this new Japanese religion in 1928. Originally designed as an educational society, it is now Japan's largest new religious movement.

**Soto Zen** (soh-toh) Adheres to the teachings of **Dogen** (doh-gen--1200-1253), a Japanese religious figure who traveled to China, received enlightenment, and came back to Japan to spread his views. Many consider Dogen a Bodhisattva. Distinct Soto Zen thought advocates seated meditation, gradual enlightenment, simple funeral rights and the practice wherein Zen temples became places of earnest study of Chinese classics and neo-Confucian thought.

**Sumo wrestling** (soo-MOOOH) National sport begun 2000 years ago, perfected in the seventeenth century. Wrestlers wear only a mawashi and try to force one another out of a ring. Wrestlers are ranked on a scale called the banzuke and are usually chosen from poor families to be raised into the higher sumo class. Weight classes vary from 250-500 pounds.

**Tama** (tah-mah) Define the animating spirits of kami, people or even a place.

**Tendai** (tayn-dah-ee) An early Japanese Buddhist practice founded by **Saicho** (sah-ee-choh--767-822)

**Tenrikyo** (ten-ri-kyor) "Religion of heavenly truth" Japanese religionist Nakayama Miki (1798-1887), a faith healer, founded this movement after she was possessed by a spirit identified as the creator of humankind. Nakayama's revelations form the basis of the Tenrikyo creed. Adherents are encouraged to live cheerful lives of service for others while purifying themselves of disharmonious bad thoughts.

**Ujigami** (oo-jee-gah-mee) the kami from which Japanese clans were thought to have descended, many being guardians of local areas.



**Urabon** (oohr-ah-bohn, [Oban]) Buddhist religious holiday derived from a Sanskrit word meaning "All Saints' Day." Grave sites are cleaned, decorated and laden with offerings. Proceedings prepare for the return of dead spirits to the homes where they were born. On the last day, farewell fires are set to send the spirits away.

**Yoga** (YOH-guh) Acts of meditation, concentration and asceticism, as well as bodily exercises involving the control of breath and other movements, enabling adherents to achieve closeness with Japanese deities.

## Review Quiz: Japan



**Part 1--Multiple Choice** Place the letter of the most correct answer in the blank provided.

1. \_\_\_\_\_ In common Japanese religious activity, life cycle events (births and weddings) often draw upon \_\_\_\_\_ practice.
  - a. Buddhist
  - b. Taoist
  - c. Shinto
2. \_\_\_\_\_ \_\_\_\_\_ priests most often perform Japanese funeral rites.
  - a. Buddhist
  - b. Taoist
  - c. Shinto
3. \_\_\_\_\_ Domestic violence against Japanese women often goes unreported due to
  - a. harsh punishments inflicted by police.
  - b. cultural concerns about shaming one's family and reputation.
  - c. popularity of the Samurai spirit.
4. \_\_\_\_\_ The 1993 public apology by the Japanese prime minister acknowledged
  - a. brutal handling by Japanese guards of Allied prisoners in WW II POW camps.
  - b. full responsibility for 1932-1945 abuses of "comfort women" by Japanese troops.
  - c. "spirit of samurai" practice.

5. \_\_\_\_\_ The Japanese government-sponsored Asian Women's Fund was established in 1995 to compensate former comfort women and
- a. help improve the status of women and girls throughout Asia.
  - b. support the American National Organization of Women.
  - x. address sexual harassment issues in the Japanese workplace.
6. \_\_\_\_\_ The Japanese national holiday honoring the elderly is
- a. Keiro-no-hi.
  - b. Obon.
  - c. Hanami.
7. \_\_\_\_\_ The Obon Festival celebrates a Buddhist belief that the dead
- a. remain forever in their stupas.
  - b. revisit the earth.
  - c. need physical and spiritual sustenance in the afterlife.
8. \_\_\_\_\_ The most significant Japanese holidays are
- a. Kodomo-no-Hi and Keiro-no-hi.
  - b. New Years and Obon.
  - c. Hanami and Bunka-no-hi (Culture Day).
9. \_\_\_\_\_ According to Gestures by Roger Axtell, some Japanese people wear white gauze masks in public because
- a. they can't stand polluted, urban air.
  - b. the style is appreciated by many of the middle aged.
  - c. they do not want to pass along cold germs.
10. \_\_\_\_\_ Permanent Korean residents in Japan are
- a. often subject to entrenched discrimination.
  - b. able to legally live free of discrimination.
  - c. awaiting exit visas for South Korea.

11. \_\_\_\_\_ Religious groups in Japan
- a. must all register with the government.
  - b. must register to enjoy tax benefits and advantages.
  - c. don't worry about government registration at all.
12. \_\_\_\_\_ In Japanese religions, the lines between human and divine are
- a. clear cut.
  - b. hard to distinguish.
  - c. superfluous.
13. \_\_\_\_\_ Before WW II, the emperor was sort-of-like
- a. the pope and god.
  - b. a kami and Bodhisattva.
  - c. the president and a cardinal.
14. \_\_\_\_\_ At the heart of Shinto belief and practice is the worship of
- a. nature.
  - b. kami.
  - c. the emperor.
15. \_\_\_\_\_ Historic Shinto texts, recording the "age of the gods," focus on the religious practice of
- a. ordinary people in ancient Japan.
  - b. elites in ancient Japan.
  - c. the samurai in prehistoric Japan.
16. \_\_\_\_\_ The introduction of \_\_\_\_\_ opened Japan to ideas and practices of Buddhist and Chinese religions.
- a. sailing vessels and world trade
  - b. Chinese script
  - c. samurai warrior principles
17. \_\_\_\_\_ The Bodhisattva commonly known to exercise the profoundest compassion is
- a. Sakyamuni.
  - b. Siddhartha.
  - c. Kannon.

18. \_\_\_\_\_ Esoteric Buddhism realizes the \_\_\_\_\_ in religious practice.

- a. limits of language and logic
- b. importance of rules and regulations
- c. power of samurai incarnations

19. \_\_\_\_\_ According to Honen and Jodoshu Buddhist practice, the recitation of the nembutsu brings

- a. salvation.
- b. sammitsu.
- c. one close to god.

20. \_\_\_\_\_ What schools of Buddhist thought and practice has the most Japanese adherents?

- a. Jodo Shinsu Pure Land
- b. Zen
- c. Tantra

**Part 2--True/False** Place a T or an F in the blank provided.



1. \_\_\_\_\_ As of 1996, Japan had no specific law governing sexual harassment.
2. \_\_\_\_\_ Equal Employment Opportunity Law prohibits wage discrimination against women, yet Japanese women still earn significantly less than their male counterparts.
3. \_\_\_\_\_ In Japanese conversations, periods of silence rarely take place.
4. \_\_\_\_\_ Japan has rigorous and extensive laws concerning the rights of the disabled.
5. \_\_\_\_\_ Most Burakumin Japanese openly publicize their ethnic identity and culture.

6. \_\_\_\_\_ Japanese religious groups have strong national religious organizations and bureaucracies.
7. \_\_\_\_\_ Most Japanese adhere to a folk religion where Buddhist and Shinto practice is intertwined.
8. \_\_\_\_\_ The Japanese religious world view is exclusive, drawing rigid definitions of doctrine and practice.
9. \_\_\_\_\_ Shinto texts recording the "age of the gods" are scriptures like the Bible or Qur'an.
10. \_\_\_\_\_ Shinto practice was institutionalized and codified in response to Buddhist/Chinese religion making headway in Japan.



**Part 3a--Matching** Place the letter of the most correct response in the blank provided.

- |                         |  |
|-------------------------|--|
| 1. _____ Goma           | A. Joyful dance accompanying Buddhist religious rites  |
| 2. _____ Mudra          | B. Prayer strips   |
| 3. _____ Yoga           | C. Practice of meditation, concentration, asceticism and bodily exercises for spiritual purposes |
| 4. _____ Mantras        | D. Short, pithy sayings, poems and riddles used to further religious thought                     |
| 5. _____ Goryo          | E. Imperial military title assumed by Japanese military government leaders                       |
| 6. _____ Nembutsu       |  |
| 7. _____ Nembutsu odori |  |
| 8. _____ Ofuda          |  |
| 9. _____ Koans          |  |

10. \_\_\_\_\_ Shogun
- F. Reciting the name of Amitabha Buddha as a religious rite
- G. Fire rituals used to draw deities close
- H. Meditational devices often employing a series of sounds
- I. Evil instilling spirits of the dead which inflict natural disasters
- J. Symbolic hand gestures



**Part 3b--Matching** Place the letter of the most correct response in the blank provided.

- |                       |  |
|-----------------------|--|
| 1. _____ Kimono       | A. Japanese way of the warrior, advocating principles of loyalty and honor |
| 2. _____ Hiroshima    |  |
| 3. _____ Bushido      | B. Term describing the current state of decline/degeneration in this age   |
| 4. _____ Kami         |  |
| 5. _____ Mandalas     | C. Enlightenment   |
| 6. _____ Mappo        | D. Symbolic, spiritual pictures describing the physical/spiritual worlds   |
| 7. _____ Bodhisattvas |  |
| 8. _____ Amatersu     | E. Spiritual meaning exists beyond words, actions or logic                 |
| 9. _____ Sammitsu     |  |
| 10. _____ Esoteric    | F. Traditional Japanese robe garment worn by both sexes                    |

- G. Enlightened beings in Buddhist thought
- H. Central female deity of Shinto, associated with the sun
- I. Mythological, natural or human figures worshipped in Shinto practice
- J. Japanese city destroyed by an atomic bomb, 6 Aug 1945



"...let me tell you the true secret of the entire American military's success: it's our people. We've got dedicated, talented professionals who are doing all Americans proud! That's because the members of the military not only swear an oath to defend the Constitution and obey their leadership-- they also live by a very special set of values."

Honorable Sheila Widnall, Secretary of the Air Force